

The Effulgences of Wisdom

Concerning the Realities of the Mysteries and the Dawning
of the Lights
of the Divine Women

مجالى الحكم

فى حقائق الاسرار ومطلع الانوار من النسوان الالهية

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1.

The Effulgence of Vivification in the Wisdom of Eve

(مَجَلّ حَيَاتِيَّةٍ فِي حِكْمَةِ حَوَائِيَّةٍ)

اللهُ أَحْيِي

Know, from the boundless, unconditioned, ultimate and unlimited level of Real Existential-Being (*kaynūniya al-ḥaqq*),¹ the first thing the Truly Real (*al-ḥaqq*) effused from Itself from beyond the depthless abysses of the Hidden Cloud of Unknowing (*al-amāʿ*) in the level of Absolute Existential-Being (*wujūd al-muṭlaq*);² the level at which all the theophanic self-disclosures (*tajalliyāt*) first arise because this is also the level at which the differentiation and ordering hierarchy of the Divine Names and Attributes (*al-asmāʾ waʾl-ṣifāt*) occur; as the still waters of Pure Being below moved forming waves whilst below that the depthless oceans of unicity began motioning from within the infinite stations of Hidden Treasurehood, which is the last among the stations of the Essence of the unknowable Ipseity to that of Desire; that is, the station of the Primal Will (*mashīʾa al-ūlā*) which is the Universal Intellect (*ʿaql kullīya*) in the level of Delimited Existential-Being (*wujūd al-muqayyad*);³ which is, to say, the originating level of the Divine Acts (*afʿāl*); was to emanate forth the first universal existential Mirror (*mirʿāt*)⁴ from atop the surface waters of these waves of the waters of Universal Life (*ḥayyāt kullīya*) wherein the essential

archetypal forms (*dhawāt muthūliya šuwariya*) then composing the Logoic-Soul (*nafs*) of the cosmos could be contemplated, inasmuch as “God created the [divine] Will with its Soul and then created [all] entified-beings (*al-ashyāʾ*) by the [divine] Will”⁵ and “She is the Primal Remembrance and He is the Remembrance of Pre-Eternity.”⁶ And this Mirror is the Universal Volition (*irāda kullīya*), which constitutes the Logoic-Soul (*nafs*) of the Primal Will, and is one with it as its primary agent (*fāʿil*) on the level below it as the one contemplated by its contemplator above whereby this contemplation in the station of pure unqualified abstraction (*tajrīd baḥta*) acts as the *becoming* of the Primal Will’s universal effects which find the first definitively delimited locus for their manifestation, for “the First Effusion is Being and Being is the known; and the known is the Soul of Knowledge; and Knowledge is the [divine] Will; and the [divine] Will is Love.”⁷

But before an object of desire (*hawāʾ*) was found, the Truly Real was desirous in Its Desire for Itself, which is the Primordial Love (*ḥubb qidamī*), but without an object to satisfy Its Desire, as it were, and thus this outpouring of Desire for Itself became the principal substance (*jawhar awwalīya*) for the primary locus by which the Truly Real could look upon its own final outcome or reflection; that is, the cosmos. And this outpouring of Desire is the universal existential Mirror, known also as the Primal Point (*nuqṭatʾul-ūlā*) of Universal Knowledge (*ʿilm al-kullīya*); for without the Mirror (i.e. the middle term binding the cause to its effect) there is no looking at any reflection, the Mirror being the act (*fʿil*) to the reflection that its patient (*mafʿūl*), whilst its Contemplator Who initiates this agency is the Actor (*fāʿil*) and the primal cause of its action (*fiʿl*)

that stands forever ontologically aloof but yet is also united with it due to Its contemplation, as it were (thus one with it), to Its own vision of Itself. That is, since it is inside the Mirror whereby the reflection is reflected. Thus, while the Mirror is one substance, its reflection is another, albeit without the Mirror there is no reflection or the substance produced by it, since the Mirror and its reflection are a *two-in-one*, a syzygy. But such a proximate relationship does not hold for the Contemplator in relation to the reflection itself, categorically speaking, since the Foremost and Supreme Primary Contemplator here is the Essence of the All-High Who *already-always* remains aloof in Its station of absolute, remote transcendence.

Yet we can speak in two ways: we can say '*the mirror*' as one distinct substantial reality with '*its reflection*' as another; or, the ontological uniqueness of the Mirror and its reflection can each be asserted, with the converse as well, without any separation or contradiction therein, which is truest from the most important vantage point. The Mirror is thus what grants the reflection its ontological actuality inasmuch as without the Mirror the reflection does not exist. And in relation to the Truly Real the Mirror is passive whilst in relation to its reflection it retains both passivity and activity, depending on its contemplator, viz. the reflection, which contemplates itself to which the Mirror is active presence; or, the Mirror, which contemplates the Truly Real as passive presence and its own reflection. Given this, the Mirror can also be designated as **universal existence** (*wujūd kullīya*), who looks upon its Lord, with its reflection being universal essence (*māhīya kullīya*), who looks upon itself; and these two -- **universal existence** and **universal essence** -- occur simultaneously

and so are coextensively cojoined with each other in an eternal *already-always* dialectical relationship as *unus ambo*. And verily the Mirror is the tenuity (or ray) (*raqīqa*) logically but not ontologically binding the Truly Real to the vision reflected inside of the Mirror, i.e. its effect. And this holds true for all levels of reality from the celestial to the lowest grades of the terrestrial, as the first cause of every level (which is the concluding efficient outcome of the level above it) emanates forth, first, its mirror via which, after it contemplates itself, it then reflects its effect below itself, *ad emanatium infinitum*; and this is a meaning behind the statement by the eighth Imām al-Riḍā (ع) wherein He states, “It [i.e. the All-High] *did not create any single entified-thing subsisting by the self of its own essence without [the aid of] something else*. This is a point for whoever desires a proof regarding Its [Logos-]Self and the affirmation of Its Being-Existence.”⁸

As such from the Truly Real’s first reflection into the universal existential Mirror, the command “Be” (*kun*) issued forth, as it were, which is the animated, *already-always* instantiation of the Universal Determination (*qadar kullīya*) that is the Universal Power (*qudra kullīya*) -- the Mirror becoming the continuum of the Universal Knowledge as such with the gazing into It by the Truly Real being the *moment* of the Universal Will -- wherein the undifferentiated forms of the cosmos thereby gain the first de-limited differentiation in their formal immutable archetypal foundations as reflected in this first Mirror; and this process of primary differentiation is the first level of the existentionation of these immutable archetypal forms (‘*ayān thābita*) in the Mirror of Universal Reality (*mirā’t ḥaqīqa kullīya*), which in turn generate their own individuated descending mirrors, which simultaneously reflect above as well as below

themselves, from the worlds of eternity on down into the indefinite grades of spatiotemporal density, and so on and so forth upon every level unto the lowest grades of the densest matter, which finally collapse into rays of pure illumination.

This contemplation by the Truly Real in the First Mirror (*mir'āt al-awwal*) is therefore what has been called the breathing of the spirit into the archetypal forms of the cosmos which thereby existentiates the cosmos *qua* all things as the cosmos. And this cascading emanatory effusion of the infinite mirrors and reflections of the Hidden Treasure (*kanz al-makhfi*) in the station of Desire,⁹ and unto the universal existential Mirror, is the most holy superabundant overflowing, which has been from Pre-Eternity (*azal*) and will continue throughout the aeons of Post-Eternity (*abad*) without any interruption therein whatsoever; for there has never been a time when the cosmos did not exist, nor will there ever be a time when it will cease to exist;¹⁰ even though for *aeonic* durations of perpetuity there have been indefinite creations and destructions, contractions and expansions, of the world, for “*each day It is upon some [new] task*”;¹¹ albeit the Truly Real precedes the cosmos in temporal precedence whilst the cosmos succeeds It only in that it proceeds from It in Its first reflection of Itself in the station of Its Desire to be known to Itself as Other. Yet, withal, the Beginning (*al-mabda'*) is with the Truly Real just as the Return (*al-ma'ād*) is to the Truly Real, for all reflections in the archetypal mirrors of Reality from the First Mirror to the Last Mirror unto the opaque density of the worlds of corporeality, and then to that of non-existence/non-being (*'adam*) as well, are

all descending reflections of the Truly Real Itself to Itself from Itself with Itself in Itself, for “*God created everything for the Light of Its Essence!*”¹²

As such the divine cosmic order by its very nature requires this universal existential Mirror to determine an object for its latent actualization of Desire; and even before there is an Adam (ع) to be reflected inside the Mirror as the form of the cosmos, this Mirror exists; and this principle of *mirrorhood eo ipse*, prior to the determination of its first reflection in its state of universal passivity in relation to the Truly Real, is verily the archetype of Eve (ḥawā') (ع). Therefore, just as the form of the cosmos is known by the folk of the Way as the Great Man (*insān al-kabīr*), the Mirror which generates the form of the Great Man is indeed the Great Woman (*mu'annath al-kubrā*). In other words, the animating Spirit (*rūḥ*) of the Great Man is the Great Woman; that is to say, the universal Mirror of the masculine cosmos is the feminine principle of pregnancy with this cosmos within the Divine Womb, the Mirror which is the Primal Point of the Divine Universal Knowledge of the Truly Real, which is otherwise known as the Breath of the Merciful (*nafas al-raḥmānī*). This, therefore, means that the Universal Woman (i.e. the Mirror) precedes the Universal Man (i.e. the cosmos) in ontological precedence, and this is symbolized in the pentalphic talisman which is surrounded and enclosed by a circle: the pentagram is the cosmos, the Great Man, with the circle around it enclosing it being the Great Woman, the universal existential Mirror. This explains as to another reason regarding their respective allocations in the Bayān¹³ since the circle represents the word *allāh* (الله), which is the all-comprehensive Divine Name, with the pentapha within its circumference being *hūwa* (هو),¹⁴ the Name of the Ipseity; or, another way to look

at it is to say that the circle represents the unmanifest Godhead, the station of the Exclusive Oneness (*aḥadīya*), which is feminine, while the pentagram is the *manifesting* Godhead, the station of the Inclusive Unity (*wāḥidīya*), which is masculine. Transposed to the level of becoming below the Exclusive Oneness and the Inclusive Unity, the circle thus represents the Mirror with the pentagram being its image; and this is one meaning to the *ḥadīth* ‘God created Adam upon Its own image-form’¹⁵ which simultaneously glosses upon the meaning of ‘the best of statures’¹⁶ in the Qur’ān that is the pentalpha.

And when contemplated from another perspective, this oneness of the Mirror and Its reflection is, as it were, the inner reality of Primal Pointhood, for the contemplation of the Truly Real of Itself in this Mirror produces a momentary irradiated illumination from the Dawn of Pre-Eternity (*ṣubḥ-i-azal*) whereby no distinction can be made between the Mirror and its effect, the cosmos, inasmuch as in this station there is no distinction between cause and effect. And in the generation of life in the human realm *in principia* this especially holds, for “O ye humanity, *revere thy Lord Who created thee from a Single Soul (nafsin waḥidatin) and created from it its pair/mate/spouse (zawjahā)...*”¹⁷ This part of the opening verse of *al-Nisā’* (Women) demonstrates that dyadization and distinction follow a singularity such that this dyad and distinction is merely the *dualitude* (rather than *duality*) of the singularity, being that it is an inner process within the movement of the singularity itself, as it were; or, in other words, a derivative of the source and origin rather than a strict opposition; and so, given this, it is for this reason that our Imāms (ع) categorically reject the literal accounts of those narratives which hold Eve (*ḥawā’*) (ع) to have been

literally created from Adam's (ﷺ) rib as his inferior because these accounts are allegories veiled in symbols that only the true initiates can properly unpack or understand. Instead, rather, our Imāms (ﷺ) hold Eve (ﷺ) and Adam (ﷺ) to have been fashioned by the All-High from the same celestial clay, and so ontological equals, as the quranic verse clearly states.¹⁸ But even while ontological equals, we hold the station of Eve (ﷺ) to be higher than Adam's (ﷺ) particularly as in this verse the noun *nafs* (soul) and its qualifying adjective *waḥida* (one, single) are both in the feminine case -- thus instancing a primary feminine metaphysical archetype-principle -- and so quite suggestively indicative of what we say even if the grammarians and exoteric exegetes, missing the larger questions at issue, were to quibble on the point. Furthermore, and upon this foundation, we maintain that this 'Single Soul' (*nafs waḥida*) in fact directly corresponds to 'the wombs' (*al-arḥām*) mentioned in the second part of the same opening verse of *al-Nisā'*,¹⁹ a topic which we will briefly return to below.

However, withal, note that it is in the initial longing desirousness (*ahwā'*) of the Truly Real for Itself as Other which generates the Mirror, Eve (*ḥawā'*) (ﷺ); for It "...was a Hidden Treasure desiring to be known..."²⁰ as Other; meaning, that this super-abundant overflowing of the Truly Real is Desire differentiating itself in a specific locus of self-disclosure within a general locus of manifestation as its own Other or dyad. This is why in the **Book of Genesis** it is cryptically phrased as "...and the rib, which the Lord God had taken from man, made He woman" (2:21). Implied in this verse is the latency, or even precedence, of the universal mirrorhood of Woman already born within the rib of Man (i.e. from His very substance) in the mind of God before She is even manifested *in concreto*. One

ancient Gnostic myth has fully captured the truth of this intricate situation when it affirms within its narrative and states: “Wisdom (σοφία) sent Her Daughter Life (ζωή), Who is called ‘Eve,’ as an Illuminator so that She might raise up Adam, in whom there is no spiritual soul, so that those whom He would beget might also become vessels of light. When Eve saw Her companion Adam, who was so much like Her, in his cast down condition She pitied him, and She exclaimed: “Adam, live! Rise up upon the earth!” Whereupon Her words produced a result for when Adam rose, immediately He opened his eyes. When He saw Her, He said: “You will be called ‘the Mother of All-Living’, because You are the one who gave Me life.” Further at another point during the narrative of this myth, Eve (ع) Herself proclaims:

*“It is I Who Am My Mother’s part;
 And it is I Who Am the Mother;
 It is I Who Am the Wife;
 It is I Who Am the Virgin;
 It is I Who Am Pregnant;
 It is I Who Am the Midwife;
 It is I Who Am the One that comforts pains of travail;
 It is My Husband Who bore Me;
 And it is I Who Am His Mother,
 And it is He Who is My Father and My Lord.
 It is He who is My Force;
 What He Desires, He says with Reason.
 I Am in the process of Becoming.
 Yet I have borne a Man as Lord.”²¹*

And herein we also find unveiled a meaning to the mystery of the saying of the Messenger of God (ص) regarding Fāṭima (ع) when He proclaimed Her to be the ‘Mother of Her Father’ (*umm abīhā*)²² which is directly connected to the mystery

of Love (*ḥubb*) that occupies a more august, preeminent station than mighty Tremendousness (*‘izza*).²³ We will return to this subtle point again.

So given that on the level of the theophanic self-disclosures (*tajjalīyāt*) the *alpha* is for the *omega*, the ontological primacy of omega is ascertained. Regarding this particular principle, we say that the symbiotic relationship of certain complex webs of nexuses and trajectories in universal causality, and notably on its higher levels, may be such wherein an effect may be simultaneous to its cause as well as, specifically here, acting upon its own cause within the process of its own *effectuation* -- or, even, that the relations of what is surmised to be *cause* and *effect* may in fact be the reverse of what is assumed or observable in appearance. And this salient point is poignantly expressed in the myth of the Gnostic **Apocryphon of John** when it states, “...*the Blessed One...the beneficent and merciful One...sent, through Its beneficent Spirit and great mercy, a helper to Adam, luminous Epinoia [= Sophia] which comes out of Him, who is called Life. And She assists the whole creature, by toiling with Him and by restoring Him to His fullness and by teaching Him about the descent of His seed (and) by teaching Him about the way of ascent, (which is) the way He came down. And the luminous Epinoia was hidden in Adam [from the beginning]...*”²⁴

Although Adam (ع) is already materially created before Eve (ح) in the exoteric version of the story in **Genesis**, with the axiomatic principle articulated above, we hold that He Himself was already pregnant within Himself with She Who has been pregnant with Him before She is mentioned in temporal succession as being generated from His allegorical rib; for we read in the sixteenth and seventeenth verses of the first chapter of the **Book of Genesis**,

“And God made two great lights; the greater light to rule the day; and the lesser light to rule the night: he made stars also. And God set them in the firmament of the heaven to give light upon the earth.”²⁵ ‘Greater’ and ‘lesser’ are here relative terms, for as Imām Ḥasan al-Mujtabā (ع) explains, “...the sky is a mate/pair/couple (zawj) and the earth is its mate/pair/couple (zawj); winter (zawj) is a mate/pair/couple (zawj) and summer is its mate/pair/couple (zawj); night is a mate/pair/couple (zawj) and day is its mate/pair/couple (zawj)...”²⁶ given that all states are known by their relational opposites (which as we said is *not* a strict opposition), that is to say, their mates, pairs and couples – i.e. their *dualitude* which establishes an equality within their source and origin. And note that the word *zawj*²⁷ in Arabic holds a numerical value of sixteen such that in its superlative form as *azwaj* (زوج) -- meaning ‘the ultimate coupler’ -- it is seventeen, a word which is also specifically held to be a Divine Name by the Essence of the Seven Letters (ع) in the **Book of the Names of All-Things**,²⁸ inasmuch as we hold this Divine Name and its two numerical values to be a gloss upon the two abovequoted verses of **Genesis**, so understand!

Now, another way to demonstrate what has been said above in regard to the superiority of Eve (ع) over Adam (ع) is via the letters of the name of Adam (ع) itself (آ A-D-M), for when the middle letter *dāl* (د) is removed from the other two, we obtain the word *umm* (أم), i.e. mother. Thus the mystery of the feminine godhead can be gleaned from within the three letters of the name of Adam (ع) (A-D-M) itself. Here “Adam” (ع) without the *dāl* (د) represents the cosmic Mother Herself whereby with the *dāl* (د) it represents the cosmic Mother pregnant with Her own creation (i.e. the universe; or multiverse, rather, i.e. the *dāl* د) such that the totality of Being-Existence (*wujūd*) emanating from the All-High denotes the

Universal Cosmic Mother, the ‘singular soul’ (*nafs waḥida*); and note how ‘Mother’ *umm* (اُمّ) is equivalent in *abjad* to ‘goddess’ *ilāha* (الهة) which is equivalent to the Name ‘the Giver of Abundance’ *jāzil* (جازل)²⁹: forty-one (41). Due to this we also posit the *dāl* (د) in Adam as signifying the door or gate (“*bāb*”) to the mysteries of the cosmic Mother, as it were, in the same sense as Muḥammad (ص) represents the City of Knowledge (*madīnatu’l-‘ilm*) to which ‘Alī (ع) acts as the Gate and Threshold.³⁰ Another way to configure this on a higher octave is to say that Adam (ع), from one perspective, is the embodied manifestation of the Primal Will (مشيئة الاولى) while the Mother is the Godhead who manifests from Herself the Primal Will such that first ا and then م represent the Names ‘**the Manifest**’ (الظاهر) and ‘**the Hidden**’ (الباطن) respectively with the medial د between these two letters representing the Primal Will or Universal Intellect. And in the sacred text of the Israelites of Ethiopia it is held that the angel sent by the All-High to create Adam (ع) from the dust was the archangel named *Geuel* (גאואל), meaning the ‘Majesty of God’ and pronounced *Germael* in their dialect, the numerical value of whose name is also forty-one (41) which is equivalent to ‘mother’ in both Arabic and Hebrew.³¹

Now, as we said above, ‘the wombs’ (*al-arḥām*) in the opening verse of *al-Nisā’* (to which humanity is called by the All-High to revere)³² directly corresponds to the ‘Single Soul’ (*nafs waḥida*). First, in one station, this Single Soul refers to the cosmic Mother *qua* Mirror. In the next station, the Mirror itself refers to the Eternal Imām (ع) wherein all the Infallibles (ع), from first to last, are its singular instantiation; as it were, the multiple manifestations of Its

singularity and everlasting theophanic self-disclosure wherein each (albeit being the same Source and Origin within the interior realities) appears within a locus of epiphany unique to its own hue and modality of holiness and peerlessness. Third, given this, ‘the wombs’ (*al-arḥām*), being in the plural, as such refers to the Infallibles (ع); for it is They as the Speaking Book (*kitāb al-nāṭiq*) Who are the mothers of the initiatic faithful and the fashioners of the horizons (*āfāq*) of their selves (*anfus*) that manifests (*bayān*) to them the Truly Real (*al-ḥaqq*)³³ -- their veritable spiritual and ontological creators, as it were -- whether in the worlds of primality (*al-ūlā*), the realm of spatiotemporality (*al-dunyā*) or the hereafter (*al-ākhirā*), for “*It is the One Who formed ye all in the wombs (al-arḥām) howsoever It willed, no other god is there besides It the Tremendous, the Wise!*”³⁴ Fourth, given that the ‘singular soul’ (*nafs waḥida*) is mentioned first in the verse as the created agency and matrix for the generation of the *eidai*c pair, i.e. archetypal humanity, it stands to reason that the singular ‘womb’ (*raḥam*) of this plural is implied in the verse with this ‘singular womb’ indicating the cosmic Mother as such who is the Mirror and the Eternal Imām (ع).

That said, the ‘Greater Light’ in the verse of **Genesis** quoted above here means the Great Woman (i.e. Eve), given that the reality of Sun (*shams*), i.e. that which emits light, is grammatically feminine with the ‘lesser light’, i.e. the moon (*badr*), grammatically masculine, being meant the Great Man (i.e. Adam), for the mention of the star immediately afterwards, as we said, is another principle designating the Great Man; and the circle which enfolds the Great Man is the Great Woman due to the fact that the completion of Adam (ع) occurs once Eve (ع) is brought forth from His *rib* to be His mate, His double, His

completion: His Mirror whose mirrorhood precedes His realization of its Form which the Contemplator projects into the mirror of His Self, given that the all-comprehensive knowledge of the All-High encompasses all things in an eternal now even before their coming into being; meaning, that Eve (ع) exists within the divine knowledge long before Her existention. The rib of Adam (ع) here is merely a symbolic flourish denoting the unveiling and disclosure of Adam's (ع) understanding or realization of the station of Eve (ع) as the Divine Mother and Manifestation of the Divinity inasmuch as the human rib encloses the human heart which in its subtle and spiritualized physiognomy represents the locus of all veridical understanding and realization, not to mention being the organ of true Vision, the highest and final level of which is the Blaze-Flux (*fu'ād*) which is Existence/Being (*wujūd*) itself since it is that organ most fully receptive to its Lord, the All-High, in the manifestation of the divine clarity (*bayān*); for this subtle organ is indeed the seat of the Hiero-Intelligence/Nexal Consciousness (*'aql*) which realizes the divine unicity (*tawhīd*) via the absolute providential guidance (*walāya muṭlaqā*) of the Infallibles (ع). Thus what emerges from Adam's (ع) symbolic rib in the form of Eve (ع) denotes Adam's own positive assent to the question posed on the Day of the Primordial Covenant of Love³⁵ with this assent being none other than Adam's (ع) recognition of His own wife and Beloved as the Manifestation of the All-High in the epiphanic locus of the physical appearance of Eve (ع). This is also another among the reasons as to why the mothers of this community, that is to say the Imāms of the House (ع), unequivocally rejected the literal accounts regarding the creation of Eve (ع) from Adam's (ع) rib, which in itself is evidence as to how the Jews falsified their

own scriptures and deliberately inverted the true symbols of their own sacred narratives. Yet, withal, thus did the All-High veil the Truth from the comprehension of the unworthy via symbols unscrutable and impenetrable to all but “*those Firmly Established in Knowledge*” (*rāsikhūn fī’l-‘ilm*),³⁶ the Infallibles (ع), and those among Their true initiates whom these Imāms ‘Firmly Established in Knowledge’ (ع) choose directly to inspire and reveal such knowledge to.

Moreover, the Qur’ān likewise confirms this **Mystery of Reversal regarding the Secret of the Chief**³⁷ with the preeminence of Eve (ع) when it proclaims, “*It is the One Who created thee from a Single Soul and fashioned for Her Her mate in order that He may abide/dwell with Her...*”³⁸ such that here it is in fact Adam (ع) who is fashioned for the sake of Eve (ع), and not the other way around. As such, and upon the axiomatic principle of the spiritual precedence of Eve (ع) over Adam (ع), we reiterate that that which completes -- i.e. the omega -- is greater than that which is completed, i.e. the alpha; for here the omega has already come before the alpha as efficient cause, because alpha is not complete in its *alphahood* as alpha without omega in its *omegahood*; meaning, without that which completes the completed there is no principle support or substrate for *completion* -- the alpha is for the omega. Therefore, Adam (ع) has no Mirror to His being without Eve (ع) and as such this, again, establishes the spiritual as well as ontological precedence of the station of Eve (ع) over Adam (ع); this, regardless of the temporal succession in the literal account of this story which confused the cynical exoteric religious ignoramuses, those evil deuteronomist fabricators, regarding the inner truth of its allegoric symbology and the actual (albeit unseen and hidden) causalities therein. This is also because the very

name of Eve (ع) (*ḥawā'*) Herself is derived from among the highest of the Names and Attributes of the Truly Real, this being the Living (*al-ḥayy*), whereby the **Book of Genesis** itself confirms the name of Eve (ع) to be an acrostic of “the Mother of All-Living” (אם כל חי);³⁹ for nothing can ‘be’ in any realm or even in any context of thought without the animation of life first being attributed to it or predicative of it (of whatever intensity, level, conception or form this life may take). As such wheresoever there is life in any form, intensity, level or conception, there inhabits the sign and token of the All-High; and since the All-High encompasses all things and imbues all things with Its signs and tokens, there cannot be either a *situs* or a thing which does not possess life in some form or fashion, conception, intensity or level. In other words, there is no such thing as an ontological vacuum where life is not because there is no *situs* where the Truly Real is not, we take refuge with God from such presumption, “*for to God belongs whatsoever is in the heavens and whatsoever is in the earth, for God encompasses all things!*”⁴⁰

Be that as it may, the attribute of life-in-itself is what makes all that which participates in its universal divine reality to be what we say is to be *godded* (*malūh*), and so, following from this, hence why it is we say that this is a depthless, effulgent and archetypal wisdom initiating with Eve (ع) as the Mother of All-Living. Goddedness (*malūhīya*) is also the dynamically unique interior reality of perfect servitude (*‘ubūdīya*) to the All-High whose secret animates the station of lordship (*rubūbīya*) within the one who has realized it -- that is, the interior plenitude that unfolds as the Revelation of the Pleroma that over time completely possesses and encompasses its subject with celestial Light and

thereby deifies them -- like the complete perfection in servitude with which Eve (ع) demonstrated towards the Truly Real. With such perfect servitude did Eve (ع) realize Her Lord within Her horizon and in Herself, and thereby by it became the Mistress of Heaven and earth proclaiming to all things in the station of annihilation and subsistence as the Mirror of the Inhabitant Divine Speaker (*nāṭiq*) unveiled within Her at the *situs* of the Edenic Tree, “*Verily I Am God and no other god is there besides Me!*”;⁴¹ for this station of goddedness (*malūhīya*), to which all life universally and particularly participates in by degrees, is the seal of the Shekinah/Sakīna Who both manifests as well as veils the All-High, the Truly Real.

Why is it then that the contemplation of the manifestation of the Eternal Feminine, known also as the Wisdom of God and the Abiding Indwelling of Divine Peace (*sakīna*), has been designated by some among the folk as the final veil (i.e. the veil of Light) before the full self-disclosure of the reflection of the image of the theophany of the Truly Real is realized within the universal existential Mirror of All-Reality? This is because the formless is witnessed in the form of a universal archetypal pregnancy of Form-Idea, which when penetrated deeper are revealed manifest as unmanifest no-*thingness*: essences which have not whiffed the faintest trace or smell tasting of entification or existentiality. And this veil which both veils and discloses the One that is All is the principle of Universal Woman Who is archetypally embodied as the Theophanic Person of Eve (ع).

Now, while standing with Supreme Purity in the Virgin Nakedness of Divine Splendour and Glory, upon the proclamation of the Divine Speaker at the

situs of the Evenic Tree of Eden, as Adam (ع) drew nigh and the evil whisperings of the black serpent of His satanic, base ego tempted Him with the demon of His anger which simultaneously gave rise to those of His vacillation and denial, He ate from the putrid apple of His hesitating doubt and prideful judgement, “Therefore We said to Him, ‘O Adam, this is an enemy to Thee and Thy Wife. So let it not banish ye both from the Heavenly Garden so that ye would suffer.’”⁴² Whereupon in a state of contraction (*qabḍ*) He felt naked and, recollecting the Covenant of Love, He then experienced shame for His disobedience to His Lord in that *situs* Who in Pre-Eternity had commanded Him in the Primordial Realm of the existential particles of Light (*‘ālam al-dharrīyāt*) to not approach the Evenic Tree of Eden other than by the certitude of ecstatic existentiality (*wijdān*) which is the divine clarity (*bayān*). So thereupon He, Adam (ع), expelled Himself via His momentary vexation that gave rise to His denial, hesitancy, shame and regret from the Heaven of His own Paradise when He had failed in that initial moment of Encounter to recognize the true Station (*maqām*) of His wife as the Theophanic Manifestation of the Beauty and Majesty of the Divine Speaker Self-Disclosed to Him in the locus of His Mistress and Beloved (ع). Yet Adam’s initial denial of Eve (ع) was also preordained by Providence Itself since by this denial it establishes the reality of negation (*ḥaqīqat’ul-nafy*) that ascertains the inner reality of the verse of negation, i.e. “no god” (*lā ilāha*). But upon His momentary Fall from the Heaven of His own Paradise, and through the instrumentality of the steed of His Love for His Beloved Wife that educed a state of expansion (*bast*) within Him; the bedazzling Radiance of the All-High pulled Adam (ع) from the *qayrawānic* black pit of His prideful wavering and conceited vacillation, raising Him

upwards through the hierarchies of the paradises and hells of the chain of Being within Himself; then with the arrival of the state of Everlasting “Peace, She” prompts “*the break of the Dawn*”⁴³ from the *situs* of the Pre-Eternal Light (*nūr al-azal*) illuminating the traces of the Talismanic-Temple of His Unicity,⁴⁴ in order to make Him Vision with the Eyes of Fire in the world of *lāhūt*, delivering Him thereby from His obscure perplexity and making Him attain to the station of the Blaze-Flux (*fu’ād*), which is Being/Existence (*wujūd*) itself. This turning upon the heels of His doubt redeems Him such that now He beholds with the certainty of noetic realization and apperceptive intuitive prehension (*mash‘ar*), i.e. the station of Clarity (*maqām al-bayān*), recognizing and fully assenting with the radiant acquiescent totality of His being to the station of Eve (ع) as the Mirror of the All-High and Divine Speaker (*nāṭiq*), wherein Adam (ع) becomes annihilated (*fanā’*) and subsistent (*baqā’*) within Her and so fulfils His own Destiny predetermined on the atemporal Day of the Primordial Covenant of Love.

And this turning upon the heels of His doubt by Adam (ع), which constitutes His redemption, was also preordained by the providence of the All-High as with it the Reality of Affirmation (*ḥaqīqat’ul-ithbāt*), which is the inner reality of the verse of affirmation, i.e. “except God” (*illa Allāh*), is ascertained because affirmation is the animating Divine Root, the Fruit and the Branches of the Celestial Tree of the Pleroma; and in Adam (ع) it becomes His embodiment of the station of Restoration after His Fall wherein Absolute Truth is veridically recognized in His horizons and in His Self only *via* the facilitation of the singularly focused steed of His Love (*ḥubb*) for His wife and Beloved Eve (ع).⁴⁵

And herein can be gleaned a subtle point indicated in symbols by the Infallibles (ع) about that key melody and horizon of the ‘Event’ such that the acosmic ignorance (jahl) can indeed become the sibling to the Nexal Consciousness/Hiero-Intelligence (‘aql), inasmuch as “*If they [turn around] and repent/turn forward, and arise for prayer/stand in communion, give the alms/purify their wealth, then they are thine siblings in the religion/the Way of returning the existential Debt/the Path of the Angelic Perfect Nature; and we elaborate versical-signs/tokens for a people with understanding!*”⁴⁶

Since Adam-in-Himself is the embodiment of the Nexal Consciousness/Hiero-Intelligence (‘aql), His momentary rejection of Eve (ع) -- which in itself is blameworthy -- becomes through the middle (and uniting) term that is His Love for Her the cause of His elevation to “*the Supreme Horizon*” (ufuq al-a‘lā’)⁴⁷ in the station of the Blaze-Flux (fu‘ād), therein beholding His wife in the rank of the Divine Speaker at this Supreme Horizon of the Evenic Paradisal Tree of Eden “*at two bow lengths or nearer,*”⁴⁸ and so to the attainment of clarity, manifestation and exposition (bayān) wherein within this situs “*the Blaze-Flux hath not lied regarding what it hath seen!*”⁴⁹ And this Love (ḥubb) is the epitome and quintessence of the meaning of ‘religion’ (dīn), which is to say the Way of the paying of ‘Debt’ to the All-High for Being/Existence Itself, i.e. the Angelic Path of the Perfect Nature, which is the Hidden Treasure Desiring to know Itself as Other “*...within their horizons and in themselves...*”⁵⁰ And without the Nexal Consciousness/Hiero-Intelligence there is no religion (i.e. the way of the payment of existential debt/the Path of the Angelic Perfect Nature);⁵¹ and without religion (i.e. the Way of existential debt/the Path of the Angelic Perfect

Nature), there is no Love; and where neither the Nexal Consciousness/Hiero-Intelligence nor religion (i.e. the Way of the payment of existential debt/the Path of the Angelic Perfect Nature) nor Love exist, the road to Paradise is barred even where Paradise itself is *already-always* present and “*closer...than the jugular vein*”⁵² -- and this is the meaning of the Fall inasmuch as “*We created humanity and know what evils whisper in his soul...*” (negation = *lā ilāha*/no god = *jahl*/acosmic ignorance) with its rectification being the existential realization of “*...for We are closer to him than the jugular vein*”⁵³ (affirmation = *illa Allāh*/other than God = *‘aql*/Nexal Consciousness/Hiero-Intelligence); for the path of salvation and resurrection ascends and then soars into the celestial firmaments of Light upon the Fabulous Gryphon’s (*anqā’*) two wings which are the wings of Love (*ḥubb*) and that of Reverence (*taqwā*); so, know thereby, that no man of God has ever ascended to the pleromatic firmaments of the Light of lights without firmly establishing himself in the stations of this love and reverence for his human beloved who is an epiphany of the Eternal Woman to him and Who therefore stands as the Theophanic Self-Disclosure of God to him, whatever else be his condition, and hence why there is to be no monkery in the true Path of wayfaring towards God and why there is no salvation in it (i.e. monkery).

Now, there are fourteen senses to the meaning of ‘Heavenly Garden’ and ‘Eden’, which we will delineate during the course of this book. But, first, there is the inner meaning behind ‘Eden’ (عدن, *‘adan*) itself which refers to the Divine Name ‘the Restorer’ (المعيد, *al-mu‘īd*)⁵⁴ inasmuch as the numerical value of ‘Eden’ and ‘Restorer’⁵⁵ are equivalent, i.e. one-hundred and twenty-four (124); and “*Heavenly Gardens of Eden which they will enter and those among their righteous*

*fathers, their spouses/partners and progeny/descendents; and the angels shall enter/descend upon them from every gate!”⁵⁶ and “Heavenly Gardens of Eden which they will enter, underneath which rivers flow; and to them will belong whatsoever they desire. Thus doth God reward the reverent!”⁵⁷ and “Those [among the righteous] shall have Heavenly Gardens of Eden, beneath which rivers flow, wherein they will be adorned with bracelets of gold and shall be clothed with garments of fine silken green and brocades while reclining on adorned couches. Such is the bountiful recompense, and good/beautiful is this situs of repose!”⁵⁸ and “It will forgive thy sins and make ye enter Heavenly Gardens, underneath which rivers flow, with goodly dwellings in the Heavenly Gardens of Eden. That is the Mighty, the Victorious Attainment [Realized]!”⁵⁹ And these verses of the Qurʾān quoted above refer to the singular reality of the Divine Name ‘the Restorer’ (المعيد, *al-muʿīd*).*

Now, to recapitulate the symbol of the Fall of Adam (ع), His expulsion from the Garden of Eden and His subsequent gnostic Redemption and Return to the Edenic paradisaic state, let us reconfigure the narrative in this way: Eve (ع) is chosen by the All-High as the recipient and locus of divine Revelation and so with it a universal spiritual dispensation which She fully embodies and thus becomes the complete *embodification* to. As such both symbols of ‘Garden’ (which also denotes ‘Heaven’) and ‘Tree’ refer to the Theophanic Person of Eve (ع) Herself as the human vehicle for the Manifestation of the All-High. ‘Tree’ (*shajara*) signifies the station of the embodied reflection, and so projection, of the divine Exclusive Oneness (*aḥadiyya*) in the realm of absolute ‘primordial’ contingency (*imkān al-muṭlaq*) with Eve (ع) qua Tree being the absolutely contingent in the Primal Heavenly Garden (*jannat al-ūlā*).

Therefore, once the octave of metaphysical apperception is raised from its dramaturgy to its universal principles, the veils fall and we behold that the first pearly essence of the lineal geneology of this Path which God fashioned, the first crystalline seed planted in the fecund soil of the Spirit, was in Eve (ع), endowing Her with a universal providential guidance (*walāya muṭlaqa*) and vicegerency (*wilāya*) as the first universal existential Mirror of Itself over and above the vicegerency of all things; and not Adam (ع), who is only second in rank in the universal vicegerency; because, as we said, the contemplation in the universal existential Mirror produces the ‘form’ of the cosmos only on the second level. Adam (ع) has no ‘form’ or function in existence without Eve (ع), even where He to name all-things (which are forms), for Adam (ع) represents the principle of solidity and form whereas Eve (ع) represents the principle of fluidity and formless transcendental immanence which can take on any plurality of forms or any number of solidities it so pleases, because it holds the principle of encompassing globular circularity, as it were, whilst it is simultaneously beyond them, just as the Mirror Itself is capable of every potential form whereas the *reflection* (form) is necessarily circumscribed in its instantiation by its being the form that it is and therefore cannot take on any other form other than what is divinely willed of it in its potentiality or what is divinely volited in its entification and existentiation. And this is another of the meanings behind the Hebrew acrostic that properly constitutes the name of Eve (ع), i.e. ‘the Mother of All-Living’. As such Eve (ع) represents the principle of the Heaven of the Divine Will (*mashīʿa*) while Adam is the Celestial Earth of the Divine Volition (*irāda*), which in the spatiotemporal unfoldment of true

hierohistory denotes that Eve (﴿﴾) was the Divine Messenger (*rasūl allāh*) with Adam (﴿﴾) being the Divine Vicegerent (*walī allāh*) to this Divine Message embodied by Eve (﴿﴾), which is the true esoteric significance behind the Qurʾān's designation of Adam (﴿﴾) as 'God's steward' (*khalīfa*) "upon the earth"⁶⁰ as well as the "breathing" (*nafakha*) of the Divine Spirit into Him,⁶¹ which is in actuality Eve's (﴿﴾) breathing of the spiritual life into Adam (﴿﴾) as His Initiatrix. Furthermore, in this quranic account Adam (﴿﴾) is formed by the All-High from clay⁶² -- here meaning celestial clay (*ṭīn al-ʿilīyūn*) -- wherein the clay-*in-itself* before its formation into the form of Adam (﴿﴾) represents Universal Matter (*mādda kullīya*) as such.

Given such, Eve (﴿﴾) also represents here the principle of Universal Matter, the efficient cause of all manifested things, which precedes Universal Form (*ṣūra kullīya*), i.e. Adam (﴿﴾), such that the principle of 'matter' in this context always connotes the principle of 'actor' (*fāʿil*) with 'form' as its 'patient' (*maʿfūl*), which is yet another meaning to "And God created Adam upon its/his own form/God created Adam [humanity] in His/Its own Image."⁶³ So, to reinforce the point, in the atemporal trajectory of emanatory succession and unfoldment, matter precedes form. However, neither can we assert that matter and form are separate elements just as a reflection does not subsist without its reflector. Matter and form are *already-always* inextricably fused in their trajectorial relations of cause and effect such that in this relational *facticity* -- their dialectical relationship -- they cannot be disassociated from one another because *mattering* as such is simultaneously the active receptacle of all forms and substances which it produces together with their animated as well as

animating significances. This is why, and contrary to all those philosophers who preceded him, the great, most unitarian Shaykh Aḥmad al-Aḥsā'ī (may the All-High be pleased with him and elevate his station to the supreme heights) is correct in the inverse, dialectical hylomorphism he proposes regarding the priority of matter over form because the significance of form can only find its own internal as well as relational significance by virtue of its *mattering*. As such Universal Matter is the dynamic (albeit secondary) principle of *existence/being* (*wujūd*) itself with form -- not merely as an active and actualizing principle in a substance nor even a passive or potential, but instead -- the *receptive* and *responsive* principle (in relation to Universal Matter) (i.e. *infī'āl*) of eternally *already-always* 'becoming' and 'appearing' (as well as in its transformation or 'disappearance' into higher forms or states) *qua* itself.

Moreover, this also leads to the principle that every entity as such is a universe onto itself within the *already-always* animated and transformative trajectory of its own *mattering*. Yet this entity *qua* universe can only be defined as to its *facticity* in relation to other entities or universes, since no entity or universe definitionally stands alone. Only the All-High definitionally stands alone. As such each entity *qua* universe, whether microcosmically and mesocosmically considered (or even macrocosmically and metacosmically so), constitutes as it were a concrete (yet animated) *topos* as the factual extension of a self-contained signifying category simultaneously associated and related to other self-contained significations such that no entity, substance or universe can ever truly be defined without consideration to, first, its higher and lower

animated mappings and, next, in the matrices of its innumerable animated (inter)relation(s) to and with that of others.

Nevertheless in order for the instantiation of an entity, thing, process or particularity to be isolated and known in a given *already-always* moment of its instantiation, it is described or characterized with a name, and so we name it, which is one of the meanings of God teaching the names of all things to Adam (ع),⁶⁴ with the naming as such signifying the instantiation of a form or particularization from within the animated matrix of Universal Matter who is the actor upon the form or particularization that is its patient. Thus Eve (ع) initiates Adam (ع) into the proper and correct understanding of the relations of things Above in the heavens, and how they inter-relate and interpenetrate all things down below upon the earth, by teaching Him the Divine Names (*asmā' al-ilāhīya*) which in essence contain the realities (*ḥaqā'iq*), thus names (*asmā'*), of all things within themselves inasmuch as the Divine Names (that is, the supercelestial realities behind their spatiotemporal articulations) are the generative principles of all things, as it were, their Universal Matter.

Within Herself Eve (ع), as the Manifestation of the All-High, is thus the repository of all the Divine Names and Attributes both before and after the initiation of Her husband Adam (ع) into their singular mystery, and this is the meaning of Adam (ع) and Eve (ع) dwelling in the Edenic Garden of Paradise,⁶⁵ for the word 'Eden' is derived from the Aramaic root meaning 'fruitful' and 'well-watered' inasmuch as the existential root of all fecundity, fertility and fruitfulness, the veritable originating waters of all life, are the realities of the Divine Names and Attributes; and in the Old Testament account of Genesis, God

places Eden in the East (*mashriq*) which denotes the Orient of Light (i.e. the cosmic East) and Illumination (*ishrāq*), the dawning *situs* (*matla'*) of the Divine Names and Attributes that in the terminology of the subtle physiology of the heart denotes the Blaze-Flux (*fu'ād*) which, as we have said and will say again, is equivalent to Being/Existence (*wujūd*) itself. This is also another way of saying Paradise (*firdaws*) inasmuch as the organ of veridical Vision, i.e. the Blaze-Flux (*fu'ād*), never lies regarding what it sees'.⁶⁶ This, then, now also unpacks the inner meaning behind the narrativial depiction of God walking in the Garden of Eden among Adam (ع) and Eve (ه),⁶⁷ for not only does the All-High walk among them in the Garden of Eden but the All-High is *within* them -- that is, the Two of Them are conscious of the divine inhabitation within Them, for Eve (ه) represents **universal existence** and Adam (ع) **universal essence** -- as simultaneously Same and Other such that whether we say 'God walks among them' or 'God is within them' it has an equivalent meaning, as each expression merely instances one expressive pole of the trajectorial totality that is the Reality of Being/Existence (*wujūd*): the poles of separation or negation (i.e. *lā ilāha*), i.e. Majesty (*jalāl*), and union or affirmation (i.e. *illa'llāh*), i.e. Beauty (*jamāl*), being in truth a continuum of each other wherein neither can subsist without the other, for this is the meaning of "...and revere God through Whom ye beseech [or, 'question', one another]..." in the first verse of *al-Nisā'* because it is by, with, in and through the theophanic self-disclosures of the All-High that the relations, activities, lives, deaths, subsistence and resurrection of all things occur in every moment, before every moment and after every moment in every state, before every state and after every state whether in the heavens, in the

earth and what is between them or what is beyond them. Moreover, in the science of the letters (*‘ilm al-ḥurūf*), which is the crown of sciences, when added together with their conjunction (i.e. ‘and’ ,), the sum total of the numerical value of the two names of Adam (ع) and Eve (ح) -- a construct consisting of seven letters -- is sixty-six (66) which is equivalent to *allāh* (الله ‘God’),⁶⁸ thus these seven letters represent God with the six existential days of creation.

Now, the Primal Divine Will emerges from the Primal Point of Divine Universal Knowledge, for “...It Knew, Willed, Volited, Determined, Authorized and Realized given that It Realized what It Authorized and Authorized what It Determined and Determined what It Volited, for by Its Knowledge was Its Will and by Its Will was Its Volition and by Its Volition was Its Determination and by Its Determination was Its Authorization and by Its Authorization was Its Realization, for Knowledge precedes the Will and is second to it in rank while the Volition is third...”.⁶⁹ And here Knowledge is the actor to the Mirror of the Will that is its patient, who is the Primal Eve (ح), with the Divine Will then becoming the actor upon the Mirror of the Volition that is its patient, who is the Primal Adam (ع). And Adam (ع), in turn, in His capacity as the manifestation of the Divine Volition becomes actor to the Mirror of the Determination (*qadar*) which is its patient, who is His son Seth (ع), with the Divine Determination manifested and embodied in Seth (ع) now becoming the actor to the self-disclosure of the Divine Authorization (*qaḍāʾ*) who is embodied in Enoch-Idris (ع); this, unto Noah (ع) who here stands as the manifestation of the Divine Realization (*imḍāʾ*) or Permission (*idhn*); for this is a meaning of “...and when He [i.e. Adam] covers Her [i.e. Eve] She carries a lighter burden thereby; and when it becomes heavy, They both invoke God, Their Lord, ‘if Thou

shouldest givest us a righteous progeny (ṣāliḥan), We shall surely be among the grateful!”⁷⁰ And this pentadic mode of theophanic unfoldment culminates within its heptadic formulation in the theophanic self-disclosures of the final two creative attributive imprints of the All-High with the Divine Allotment (*ajall*), who is Hūd (ح),⁷¹ and the cosmic **Book** (*kitāb*), who is Ṣāliḥ (ص).⁷² As Above, so below; and so, given this principle, just as with the process of creation itself from Above, the providential initiation, diffusion and propagation of an authentic divine lineage follows below, and therefore embodies this specific sevenfold trajectorial schema of unfolding, the Seven Twofold (*saba‘ al-mathanī*), as embodiments of these seven creative attributive imprints (*khiṣāl al-saba‘a*),⁷³ as it were, which here unfold as a consequence of Adam’s (ع) forthright recognition of His wife’s true station and Her initiation of Him into the mysteries of the Divine Names and Attributes. Furthermore, every association and correspondence of the Seven Twofold ultimately refers to the seven sigils of the calligram of the Greatest Name (*al-ism al-a‘zam*): the Greatest Name whose dual pentalphas represent from right to left the theophanic *eidai* of Eve (ع) and Adam (ع) as the epiphanic setting-placement (*mawqī‘*) of the singular celestial earths of femininity and masculinity; for, as the archetypal prototype of humanity, the two of them, looked at from another station, are in fact the Single Soul (*nafs wāḥida*) referred to in the Qur’ān.⁷⁴ And know, O brethren, that this Single Soul (*nafs wāḥida*) is indeed both numerologically as well as in ontological actuality equivalent to the Spirit (*rūḥ*),⁷⁵ and “*the Spirit is from the Command of my Lord*,”⁷⁶ while *rūḥ* is likewise equivalent to the Name of the Radiant (*zahrā’*).⁷⁷

That stated, the **Qurʾān** also states, “Have you not seen how God struck a similitude of a Goodly Word like/as [in the form of] a Goodly Tree wherein its roots are immutably fixed while its branches reach up to the Heavens?”⁷⁸ And this ‘Goodly Word’ (*kalima ṭayyiba*) which is a ‘Goodly Tree’ (*shajara ṭayyiba*),⁷⁹ whose ‘roots are immutably fixed’ (*aṣluhā thābit*) within the realm of divinity (i.e. *lāhūt*) with ‘its branches reaching up to the Heavens’ (i.e. *malakūt*), indicates the locus of the Manifestation of God (*ẓuhūr allāh*) Who here stands as Eve (ع), the One Godded (*shakhṣa al-malūha*), such that Tree (*shajara*) is synonymous with *logos* (*kalima*) in the Book. And this Goodly Tree is the Tree of Reality (*shajara al-ḥaqīqa*) Whose Transfiguration is the Theophanic Self-Disclosure (*tajallī*) of Fāṭima (ع)⁸⁰ with its Heavenly Branches being the Thirty-Six Divine Pathways of the Tree of Reality, so understand!

¹ Being the station of the ‘Exclusive Oneness’ (*aḥadiyya*) which below its level corresponds symbolically in the *lāhūtī* realm to Fāṭima (ع).

² Being the station of the ‘Inclusive Unity’ (*wāḥidiyya*) which below its level corresponds symbolically in the *lāhūtī* realm to ‘Alī (ع).

³ That is, the station of the ‘Universal Unificity’ (*waḥdāniyya kullīya*) which below its level corresponds symbolically in the *lāhūtī* realm to Muḥammad (ص). Note that ‘Universal Unificity’ (*waḥdāniyya kullīya*) and ‘Universal Compassion’ or ‘Mercy’ (*raḥmāniyya kullīya*) are synonymous stations and refer to the same reality. These three stations symbolically adumbrate the meaning behind the ḥadīth, “O Aḥmad! Were it not for Thee, I would not have created the Universe; and were it not for ‘Alī, I would not have created Thee; and were it not for Fāṭima, I would not have created either of Thee!,” cited in Shaykh Abū Ḥasan Fāḍil al-Marandī’s *majmā’ al-nurayn* as quoted in Shaykh ‘Alī Māzandarānī Shāhrūdī’s *mustadrik safinati’-l-biḥār*, vol.3 (Qum: n.d.), 168:

يا أحمد لولاك لما خلقت الأفلاك و لولا علي لما خلقتك و لولا فاطمة لما خلقتكم

⁴ مرآت

⁵ Kulaynī, *al-Kāfī*, H 291, ch. 14, h.4:

خَلَقَ اللَّهُ الْمَشِيقَةَ بِنَفْسِهَا ثُمَّ خَلَقَ الْأَشْيَاءَ بِالْمَشِيقَةِ

Here we have read *بِنَفْسِهَا* (*bi-nafsihā*) as ‘with its Soul’ rather than the more conventional reading of ‘by itself’.

⁶ Siyyid ‘Alī Muḥammad Shīrāzī, the Bāb, *kitāb-i-panj sha’n* (The Book of the Five Grades), (Tehran: lithograph, n.d.), 385.

⁷ أول الجود هو الوجود والوجود هو المعلوم والمعلوم هو نفس العلم والعلم هو المشيئة

Ḥājji Mīzā Jānī Kāshānī, (ed.) E.G. Browne, *Kitāb Nuqṭat’ul-Kāf: Being the Earliest History of the Bābīs* (Leiden: E.J. Brill, 1910), 2.

⁸ ولم يخلق شيئاً فرداً قائماً بنفسه دون غيره للذي أراد من الدلالة على نفسه واثبات وجوده

From the dialogue between the eighth Imām (ع) and the Sabians, cited in al-Ṣadūq ‘uyūn al-akhbār al-riḍā’, vol. 2 (Beirut: 1404 AH/1984 CE), 156.

⁹ Hawā’ = ḥubb qidamī/Primordial Love.

¹⁰ Whether this be in the state of its contraction as a singularity in what modern physicists have termed ‘an event horizon’ or in that of expansion which they have termed ‘the big bang’. In any case, neither an event horizon nor a big bang represent the beginnings of the cosmos-in-itself as such. It may represent the birth of a spatiotemporal universe, even a galaxy, but never the cosmos in its totality whose innumerable galaxies and universes have gone through infinite particularized ‘event horizons’ and ‘big bangs’ from a beginning of no beginning unto an end of no end given that the eternity of the cosmos represents a locus of the manifestation (*mazhar*) of the Divine Name ‘the Everlasting’ (*al-ṣamad*).

¹¹ كَلَّ يَوْمَ هُوَ فِي شَأْنِي, Qur’ān 55:29. In a *ḥadīth* attributed to the fifth Imām Muḥammad al-Bāqir (ع), He confirms the perpetuity of creations, destructions and re-creations of the world by the All-High when He states “...Dost thou believe that this is the only world God created? That It did not create creatures other than thee? Indeed God hath created thousands upon thousands of worlds with thousands upon thousands of Adams, and ye dwell upon only the last of these worlds, in the midst of the last of these Adamic creations!” in al-Ṣadūq, *kitāb al-tawḥīd*, (ed.) al-Sayyid Ḥāshim al-Ḥusaynī al-Ṭīhrānī (n.p., n.d.), 277:

لعلك ترى أن الله إنما خلق هذا العالم الواحد، وترى أن الله لم يخلق بشراً غيركم، بلى والله لقد خلق الله ألف ألف عالم وألف آدم أنت في آخر تلك العوالم وأولئك الآدميين

¹² خلق الله الكلّ لئور ذاته, Ṣubḥ-i-Azal, *kitāb-i-nūr* (The Book of Light), 41:98, MS BnF Arabe 6161, f.449b.

¹³ ان الله قد قدر الهيكل للرجال و الدوائر للنساء: 166, Persian Bayān, Unity 5, Gate 10 (Tehran: lithograph, 1946), 166:

¹⁴ The Arabic masculine pronoun ‘he’ which we render as ‘It’ in relation to the All-High.

¹⁵ خلق الله آدم على صورته

¹⁶ Qur’ān, 95:4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

¹⁷ Qur’ān, 4:1:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

¹⁸ In al-Ṣadūq, *man lā yaḥḍuruh’l-faqīh*, vol. 3 (Qum: 2nd edition, *jamī‘at al-mudarrisīn*, 1404 AH/1983-84), 379-80; ‘Ayyāshī, *tafsīr al-‘ayyāshī*, vol. 1 (Tehran: *al-maktaba al-‘ilmīya al-islāmīya*, n.d.), (no.6-7) 216.

¹⁹ Qur’ān, *ibid*.

²⁰ The *ḥadīth qudsī* known as the *ḥadīth* of ‘I was a Hidden Treasure’ (*kuntu kanzan makhfiyan*): “I was a Hidden Treasure and I desired to be known. Therefore I created creation in order to do be known!” (كنت كزاً مخفياً فأحببت أن أعرف فخلقت الخلق لكي أعرف) or (كنت كزاً مخفياً فأحببت أن أعرف فخلقت الخلق لأعرف). Some

variants, such as the one offered by the Kubrawī master ‘Azīzuddīn Nasafī (d. 12), render it as (كُنْتُ كَنْزاً مَخْفِيّاً فَأَرَدْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ فِيهِ أَعْرَفَ) “I was a Hidden Treasure and I wanted/volited (*aradtu*) to be known. Therefore I created creation in order that by [or ‘via’] it I would be known [i.e. by creation]!” Other variations in wording are also found. Attributed to the Prophet David (ع) when He queried the All-High as to the purpose of creation, but not included in any canonical collections, the orthodox Sunnī traditionists and exegetes consider it to be inauthentic -- and even a fabricated -- *ḥadith*. In his ‘The Meccan Openings’ (*al-futūḥāt al-makkiya*), II. 399, I. 28, the Andalusian Doctor Maximus Muḥyiddīn Ibn al-‘Arabī (.) (d. 1240) claims to have verified its authenticity on the basis of unveiling (*kashf*). A 2011 unpublished doctoral dissertation from UC-Berkeley by Moeen Afnani, and entitled ‘*Unraveling the Mystery of The Hidden Treasure: The Origin and Development of a Ḥadīth Qudsī and its Application in Sūfī Doctrine*’, purports to deal with its origins, but does not tell us what we didn’t already know. Be that as it may, it would appear that it began circulating in the literature at around the time of the Sufi Hakīm al-Tirmidhī (d. 869 CE) since he quotes it, see Bernd Radtke and John O’Kane, *The Concept of Sainthood in Early Islamic Mysticism: Two Works By Hakīm al-Tirmidhī* (Richmond Surrey: Curzon Press, 1996). Shaykh Aḥmad al-Aḥsā’ī (.), Siyyid Kāẓim al-Rashtī (.), the Bāb (ع) and Ṣubḥ-i-Azal (ع) likewise consider this *ḥadith* to be authentic, commenting on it throughout Their own writings. Our own *kashf* (unveiling) on its origins reveals that this specific *ḥadith qudsī* effectively originated with the seventh Imām Mūsā al-Kāẓim (ع).

²¹ Paraphrase of the ‘On the Origin of the World’ in *The Nag Hammadi Library: The Definitive Translation of the Gnostic Scriptures Complete in One Volume*, (General Editor) James M. Robinson (San Francisco: Harper Collins, 1990), 170-89.

²² أم ابیها, Abī’l-Ḥasan ‘Alī ibn ‘Isā ibn Abī’l-Faṭḥ al-Irbilī, *kashf al-ghumma fī ma‘rifa al-a‘imma*, vol. 2 (Beirut: n.d.), 90.

²³ Ibid., in reference to the report that follows the one cited above from the same source wherein the Prophet (ص) when asked by ‘Alī (ع) as to who is most beloved to Him, He or Fāṭima (ع), replies that ‘Alī (ع) is the Most Cherished (*a‘zz*) to Him over Her while Fāṭima (ع) is the Most Beloved (*aḥabb*) to Him over He. The report following it glosses the supremacy of Fāṭima (ع) even further by indicating it is because the Prophet (ص) recognizes that within Her exists a “mystery divine” (*sirran ilāhīyan*) whose “meaning is *lāhūtī*” (*ma‘na lāhūtīyan*), i.e. divine.

²⁴ Paraphrase from the *The Nag Hammadi Library*, *ibid*, 104-123.

²⁵ Genesis 1:16-17.

²⁶ Ibn Manẓūr, *lisān al-‘arab*, vol. 2, (Beirut: dār ṣādir, n.d.), 291-2:

وكان الحسن يقول في قوله عز وجل : ومن كل شيء خلقنا زوجين ؛ قال : الساء زوج ، والأرض زوج ، والشتاء زوج ، والصيف زوج ، والليل زوج ، والنهار زوج ، ويجمع الزوج أزواجاً وأزواجاً ؛ وقد ازدوجت الطير : افتعال منه ؛ وقوله تعالى : ثمانية أزواج ؛ أراد ثمانية أفراد، دل على ذلك ؛ قال : ولا تقول للواحد من الطير زوج ، كما تقول للثنتين زوجان ، بل يقولون للذكر فرد وللأنثى قرادة .

²⁷ I.e. mate/couple/pair، زوج.

²⁸ Unity 19, Gate 5: 1-4, MS in the hand of Ṣubḥ-i-Azal, n.d., where *zāwīj* (زواج, i.e. the one who mates or couples things) is invoked together with the other six derived forms of the root z-w-j. This Name is the 347th Divine Name of 361 overall in the work. The number 347 itself is equivalent to the Hebrew Gematria of אלי צורי (“My Lord, my rock”) of Psalm 18:3 and ליבשה (“the dry land”) of Genesis 1:10. Note that the association of “rock” (Hebrew *tzūr* צור) and “stone” (Hebrew *eben* אבן) with Eden (עדן) is a reoccurring trope in the Kabbalah.

²⁹ The seventy-sixth name (76) of the **Book of the Names of All-Things** (*kitāb al-asmā’ al-kullu-shay’*).

³⁰ Paraphrase of the *ḥadīth* unanimously considered authentic by all Shī‘ī but also by the Sunnī commentators al-Ṭabarī, Ḥākim Nishāpūrī, Khaṭīb Baghdādī and Suyūṭī as well:

انا مدينة العلم وعلي باعها فمن أراد العلم فليأتها من بابه

³¹ See the *Te’ezā Sanbat* in the *Falasha Anthology*, (Trans. and Ed.) Wolf Leslau (New Haven: Yale University Press, 1951), 11 and n21.

³² Qur’ān, 4:1.

³³ Paraphrase of Qur’ān 41:53:

سَنُرِيهِمْ آيَاتِنَا فِي الْأَقَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّ اللَّهَ الْحَقُّ

³⁴ Qur’ān, 3:6. This verse is specifically composed of thirteen words consisting of forty-nine letters plus a *hamza* which makes it fifty. On one level, each of the thirteen words correspond to each of the thirteen spheres of the Tree of Reality which as we have asserted in the amended version of *Liber Decatriarchia Mystica* also represent Muḥammad (ص) and the Twelve Imāms (ع) with the Tree Itself being Fāṭima (ع). The number forty-nine is the number of the magic square of Venus as well as the numerical value of the Divine Name ‘the Living’ (الحي) with its definite article. Fifty is the numerical value of the letter *nūn* (ن) which in the Kabbalah, as a number, also refers to the fifty gates of *Binah*.

³⁵ Namely, *alastu bi-rabbikum* (أَلَسْتُ بِرَبِّكُمْ) “Am I not your Lord?,” Qur’ān 7:172.

³⁶ Qur’ān, 3:7.

³⁷ *Sirr al-tankīs li-ramz al-ra’īs*, Shaykh Aḥmad al-Aḥsā’ī per the text of Ḥājī Shaykh ‘Alī Yazdī-Ḥā’irī (d. 1333 AH/1914-5 CE) in *ilzām al-nāṣib fī ithbāt al-ḥujja al-ghā’ib* (Beirut: 1390 AH/1971 CE), vol. 1, 58-9.

³⁸ Qur’ān, 7:189.

³⁹ Genesis 3:20.

⁴⁰ Qurʾān, 4:126.

⁴¹ Qurʾān, 20:14.

⁴² Qurʾān, 20:117.

⁴³ Qurʾān, 97:5.

⁴⁴ Paraphrase of the *ḥadīth kumayl/al-ḥaqīqa*.

⁴⁵ This entire paragraph is a radical augmentation of the argument put forth regarding the Fall of Adam (ع) by the Bāb (ع) in His ‘Commentary on the Sūrah of the Cow’ (*tafsīr sūrat’ul-baqara*).

⁴⁶ Qurʾān, 9:11.

⁴⁷ Qurʾān, 53:7.

⁴⁸ Qurʾān, 53:9.

⁴⁹ Qurʾān, 53:11.

⁵⁰ Qurʾān, 41:53.

⁵¹ Paraphrase of *ḥadīth* of al-Sādiq (ع) in *al-Kāfī*, H 6, Ch. 1, h6.

⁵² Qurʾān, 50:16.

⁵³ Ibid.

⁵⁴ Or ‘the Reinstater,’ ‘the One who returns’ or ‘the One Who restores [all-things] to their origin’ or ‘the One who reverts things to their source’.

⁵⁵ Without the definite article.

⁵⁶ Qurʾān, 13:23.

⁵⁷ Qurʾān, 16:31.

⁵⁸ Qurʾān, 18:31

⁵⁹ Qurʾān, 61:12

⁶⁰ Qurʾān 2:30.

⁶¹ Qurʾān 15:29; 38:72.

⁶² Qurʾān 15:26; 38:71.

⁶³ Same prophetic *ḥadīth* as n15 together with a paraphrase of Genesis 1:27.

⁶⁴ Qurʾān 2:31.

⁶⁵ Qurʾān 2:35.

⁶⁶ Paraphrase of Qurʾān 53:11.

⁶⁷ Genesis 3:8.

⁶⁸ I.e. آدم و حوا = 1 + 4 + 40 + 6 + 8 + 6 + 1 = 66 = 1 + 30 + 30 + 5.

⁶⁹ Kulaynī, *al-Kāfī*, H 375, ch. 24, h.16.

⁷⁰ Qurʾān, 7:189.

⁷¹ The Old Testament figure ‘Eber’.

⁷² The Old Testament figure ‘Shelakh’.

⁷³ Kulaynī, *al-Kāfī*, H 376-7, ch. 25, h.1-2. Note that with these seven creative attributive imprints we follow the sequential scheme of the great, most unitarian Shaykh Aḥmad al-Aḥsāʾī (may the All-High be pleased with him and elevate his station) who -- based on access to earlier, more reliable MSS of Kulaynī’s *al-Kāfī* -- correctly reversed the sequence between the ‘Allotted Time’ (*ajall*) and the ‘cosmic Book’ (*kitāb*) placing the former before

the latter while some **MSS** and modern printed editions wrongly place the ‘cosmic Book’ (*kitāb*) before the ‘Allotted Time’ (*ajall*) .

⁷⁴ Qurʾān 4:1; 6:98; 7:189; 31:28; 39:6.

⁷⁵ $50 + 80 + 60 + 6 + 1 + 8 + 4 + 5 = 214 = 200 + 6 + 8$.

⁷⁶ Qurʾān 17:85.

⁷⁷ $200 + 6 + 8 = 214 = 7 + 5 + 200 + 1 + 1$.

⁷⁸ Qurʾān 14:24.

⁷⁹ Both phrases being in the feminine case.

⁸⁰ The Bāb, *Commentary on the Sūrah of the Cow*.

